

◆ Ad Veritatem ◆

Volume 7 Issue 2

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February 2002

FEBRUARY MEETING

CATHY DUFFY
**“WORLD VIEWS &
 THE INESCAPABLE
 LOGIC OF TRUTH”**



“Tyranny comes about through the negligence, greed and cowardice of respectable people in respectable positions.”

Thomas More:
A Portrait of
Courage

*Editor's Note:
 “Ad Veritatem”
 is Latin for
 “toward the truth.”*

This month our guest speaker is Cathy Duffy who will talk about her challenging journey from Protestantism back to Catholicism, highlighting how world view questions lead to an inescapable logic that supports Catholicism.

Cathy Duffy, a cradle Catholic, spent most of her adult life at Calvary Chapel. Cathy is best known as a speaker and author on home education. In that context, she taught World Views to both students and parents, all from a Protestant perspective. Teaching World Views led her to question basic theological truths, which eventually led her back to Catholicism in 1998. She was recently a guest on Marcus Grodi's EWTN program, “Journeys Home.”

For more information, contact Dave Belz at (949) 347-0447 or dbelz@kuhnbelz.com, or Anne Lanphar at (714) 800-3225 or alanphar@firstam.com.

Everyone is welcome! ☩

FEBRUARY MEETING:

TOPIC: “World Views & The Inescapable Logic of Truth”

SPEAKER: CATHY DUFFY

WHEN: Wed. Feb. 20th

@ Noon (Lunch \$10)

**PLACE: First American Title
 3 First American Way
 Santa Ana**

What is a Spiritual Communion?

Fr. Hugh Barbour, O. Praem, Ph.D.
Our Chaplain



QUESTION: *What is a spiritual communion? How and when should I make one?*

ANSWER: What a nice question to answer! I am already thanking Our Lord for the spiritual fruit that He will bring from it!

In St. Thomas Aquinas' **Summa Theologiae**, he deals with this question: *“Can the Sacrament of the Eucharist benefit even those who do not actually receive it?”* His answer is profound, and has a deep practical application to our spiritual lives.

St. Thomas teaches that since the Holy Eucharist is not only a sacrament, but also a sacrifice, It can benefit those who are not even present at Its offering

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or able to receive It outwardly. As a sacrifice offered to God for all the faithful, living and dead, the Eucharist can benefit anyone in the Church. We can, therefore, at any time make an act of faith and desire for the graces we need from the Eucharistic Lord in His sacrifice, and in virtue of the power of the Holy Mass celebrated at all times around the globe, we can receive real spiritual fruit from the sacrament, even if we are not able to be present, or are not able to receive for some good reason when we are present.

Thus, the fruits of Holy Communion listed in numbers 1391-1398 of the Catechism of the Catholic Church (union with Christ, separation, cleansing, preservation from sin and increase of fraternal charity and unity), can all be ours by making acts of spiritual communion in union with the sacrifice of the Mass throughout the world.

A spiritual communion, then, is not just a pious desire to receive the Eucharist when we cannot, but a real sharing in the fruits of the Sacrament of Love insofar as It is everywhere and at every time a sacri-

fice offered for every one of us, living and dead.

The Church grants a partial indulgence each time we make a spiritual communion, using any prayer we like to express our desire to share in the fruits of the holy and living sacrifice of the Eucharist. We can gain this indulgence for the holy souls in purgatory. Think of the countless souls in purgatory who are longing for that perfect union with Christ which is the end of the Eucharist, "*the pledge of future glory*," as St. Thomas Aquinas calls it, but are no longer able to receive Holy Communion. We can help them by acts of spiritual communion, and there is no limit to the number of times we can make these acts. Surely

God will reward our zeal for the union of the holy souls with Him, by blessing our lives through this practice. He and they cannot be outdone in generosity. Just try it!

By the indulgence granted, the Church encourages us to benefit not only ourselves, but also the faithful departed. In this way, then, the Holy Eucharist can become a true bond of charity and unity, not only here, but beyond, as well. †

A spiritual communion, then, is not just a pious desire to receive the Eucharist when we cannot, but a real sharing in the fruits of the Sacrament of Love. . .

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SIMPLE TRUTHS



Fulton J. Sheen

"The best way to help others is by identifying ourselves with their affliction, getting into them and feeling their pains as our own. It is not enough merely to have an intellectual understanding of another person's difficulty; we need to go a little farther to feel it as our own burden, as the Samaritan put the wounded man upon a beast of burden and took him to an inn." †



The “Brothers” of Jesus

By: David Belz, Esq.



I attend Bible study sessions every Saturday morning at 6:00 am at Dove Canyon Country Club. The sessions are led by the pastor of a non-denominational Christian Church. 6:00 am may sound like a crazy time to have a Bible study, but it is the one day of the week when I do not have an excuse not to be there. Sleeping in on Saturday could be a valid excuse! We have 7 - 10 regular attendees.

Recently, a discussion came up regarding certain passages in the Bible referring to the “brothers” of Jesus. My Christian friends believe those passages prove Mary gave birth to sons and daughters after the birth of Jesus. I knew the Catholic Church's teaching, but did not know the background and reasons for that teaching. So, I performed some research to seek the answer to this mystical question. Is the Catholic Church correct in teaching Jesus was Mary's only son?

My research led me to conclude that the preponderance of evidence supports the Church's teaching that Mary gave birth to only one child, Jesus, our Savior.

We know there were 12 original apostles: Peter, John, James the Greater, Andrew, Philip, Thomas, Matthew, James the Less, Thaddaeus (also known as Judas or Jude), Simon, Bartholomew and Judas Iscariot. Three of them, James, Simon and Jude, are believed by many Christians, both Catholic and non-Catholic, to be the brothers of Jesus because of references in certain Gospel passages such as:

“Is not this the carpenter, the son of Mary and brother of James and Joses (Joseph) and Judas and Simon, and are not his sisters here with us? And they took offense at him.” Mark 6:3

“So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.” John 19:25

“There were also women boking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses,

and Salome.” Mark 15:40

“Among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.” Matt. 27:56

“While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him.” Matt. 12:46

“After this he went down to Capernaum, with his mother and his brothers and his disciples; and there they stayed for a few days.” John 2:12

“Then his mother and his brothers came to him, but they could not reach him for the crowd. And he was told, your mother and your brothers are standing outside, desiring to see you. But he said to them, my mother and my brothers are those who hear the word of God and do it.” Luke 8:19-20

“All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.” Acts 1:14

Brethren as Brothers and Sisters

First, it is important to know that the term “brother” (Greek: *adelphos*) has a wide meaning in its usage in the Bible. It is not limited to a meaning of a full brother or half-brother. The same goes for “sister” (*adelphe*) and the plural form “brothers” (*adelphoi*). Neither Hebrew nor Aramaic had a word for cousin. Cousins were referred to as either brother or sister or a circumlocution, such as “the son of the sister of my father.” The writers of the New Testament used equivalents of brother and sister to mean cousins and other close relatives.

There are numerous examples in the Old Testament where “brother” could refer to any male relative as well as kinsmen, such as cousins, (Deut. 23:7; Neh. 5:7; Jer. 34:9) those who are members of the family by marriage or by law rather than by blood, and even friends or mere

My research led me to conclude that the preponderance of evidence supports the Church's teaching that Mary gave birth to only one child, Jesus, our Savior.

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political allies (2 Sam. 1:26; Amos 1:9). The terms "brothers," "brother," and "sister" did not refer only to close relatives. Sometimes they meant kinsmen, as in the reference to the forty-two "brethren" of King Azariah (2 Kgs. 10:13-14).

Lot, for example, is called Abraham's "brother" (Gen. 14:14), even though, being the son of Haran, Abraham's brother (Gen. 11:26-28), he was actually Abraham's nephew. Similarly, Jacob is called the "brother" of his uncle Laban (Gen. 29:15). Kish and Eleazar were the sons of Mahli. Kish had sons of his own, but Eleazar had no sons, only daughters, who married their "brethren," the sons of Kish. These "brethren" were really their cousins (1 Chr. 23:21-22).

The Three Mary's at the Foot of the Cross

A review of the biblical accounts of the crucifixion in the Gospels of Matthew, Mark and John reveal three Mary's were present at the crucifixion of Jesus, Mary, Jesus mother, Mary wife of Clopas and Mary Magdalene. Mary the wife of Clopas is identified as Mary the mother of James and Joseph in the accounts of Mark and Matthew.

"but standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." John 19:25.

"among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee." Matt. 27:56

"there were also women looking on from afar, among them were Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salome." Mark 15:40

Then if we look at a parallel passage in Mark 6 we see the "brothers" of Jesus are identified as James, Joseph, Judas, and Simon and there is also mention of his "sisters."

"Is not this the carpenter, the son of Mary and brother of James and Joseph and Judas and Simon, and are not his sisters here with us? And they took offense at him." Mark 6:3.

If the mother of James and Joseph is Mary, the wife of Clopas, then the four "brothers" of Jesus in Mark 6 (James, Joseph, Judas and Simon) could not be the natural children of Mary, the mother of our Lord; therefore, they could not be the "brothers" of Jesus. The most logical explanation is they were cousins or other close relatives. This belief is supported in the writings of the early Fathers of the Church as will be pointed out below.

Jesus in the Temple

When Jesus was found in the Temple at age twelve in Luke 2:41-51, there is no indication in Scripture of any other children in the family. Likewise there is no reference to any other children of Mary and Joseph in any of the passages reflecting on the years of Jesus' childhood. In fact, nowhere in the Gospel commentaries are any of the individuals, when they are called Jesus' brothers, ever referred to as Mary's sons or daughters. Likewise, if we are to believe that Mark 6 describes the four brothers of Jesus and also refers to the sisters of Jesus, we would have to believe that Mary was the mother of at least four boys and at least two girls. This would mean Mary had at least seven children. There is no place in any of the writings of the early Christians that even remotely suggests this.

An examination of some of the passages where the brethren of the Lord are mentioned suggests they are older than Jesus. In Eastern societies, older sons gave advice to younger ones. Younger siblings never gave advice to older ones. This was considered disrespectful. In John 7:3-4 we find Jesus "brethren" telling Him that He should go to Judea so He could make a name for Himself. In Mark 3:21 we also see Jesus' "brethren" seeking to restrain Him. This type of behavior would only make sense if the "brother" were older than Jesus. If they were older than Jesus, it would eliminate them as a biological brother since Jesus was Mary's firstborn son.

Jesus Entrusts His Mother to John

A very significant event that directly contradicts the notion that Jesus had brothers and sisters occurs at the foot of the cross. This passage indicates that Joseph, Jesus' stepfather, was no longer living at the time. John 19:26-27 describes when Jesus, hanging on the cross, entrusts His mother to the Apostle John. It would be completely contrary to the custom of the time for a son to commend his mother to a non-relative as Jesus does in this passage if other offspring of Mary were living. Certainly, if James, Joseph, Judas or Simon were Jesus' brothers, He would have commended His mother to the care of oldest of them since that would have been the cultural mandate. This passage is probably the strongest support for the Catholic teaching that Jesus did not have any natural brothers and sisters.

"He did not know her until..."

Matt. 1:18, "before they lived together, she was found with child" and Matt. 1:25, "and he did not know her until she brought forth her firstborn son" are two passages often cited to support the belief that Mary did not remain a virgin after the birth of Jesus. Both passages create an

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inference that Joseph and Mary lived together as conjugal husband and wife and therefore would have had children after the birth of Jesus.

The argument is based on the use of the words “until” and “before.” Both words in Greek do not necessarily mean something else happened after the “until” or “before” event is completed. Consider the following Biblical passages.

“Come down before my child dies.” John 4:49. (The child did not die even after Jesus came down.)

“Until I arrive, attend to reading, exhortation, and teaching.” 1 Tim. 4:13. (Timothy did not stop reading, exhorting or teaching after he arrived.)

The argument relying on the passages in Matt. 1:18 and Matt. 1:25, again relies on the meaning of the words “until” and “before.” However, using a dictionary definition to reach the conclusion that Mary and Joseph had other children is faulty logic. A far more reliable source for determining the truth of this matter is the early Christians’ beliefs as witnessed in the writings of the early Church Fathers.

Early Church Fathers Supported the Teaching of Mary’s Perpetual Virginity

Outside of sacred Scripture we also find historical evidence supporting the doctrine of Jesus being Mary’s only son and for the doctrine of Mary’s perpetual virginity. We can see from earliest times that the Fathers of the Church believed in these doctrines of the Faith.

Protoevangelium of James

An important historical document which supports the teaching of Mary’s perpetual virginity is the *Protoevangelium* of James. This document, which dates back to around A.D. 120, was written less than 60 years after Mary’s death. Biblical scholars who have examined this document claim the principal purpose for its writing was to prove the perpetual virginity of Mary before and after the birth of Christ.

According to the account in the *Protoevangelium*, Joseph was an elderly widower who already had children when he was chosen to be the guardian or protector of Mary who was a consecrated “virgin of the Lord.” The fact that Joseph was older than Mary would explain why Joseph was dead by the time Jesus began His ministry

(Joseph does not appear at all during Jesus’ adult ministry and Mary is entrusted to John, not Joseph, at the foot of the cross). According to the *Protoevangelium*, Joseph was required to respect Mary’s vow of virginity. This document supported the belief that the brethren of the Lord were Jesus step-brothers (children of Joseph) rather than half-brothers (children of Mary). Subsequent writers have suggested the “brothers and sisters” referred to in the New Testament were actually cousins of Jesus.

Origen

“The Book [the *Protoevangelium*] of James [records] that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now those who say so wish to preserve the honor of Mary in virginity to the end, so that body of hers which was appointed to minister to the Word...might not know intercourse with a man after the Holy Spirit came into her and the current power from on high overshadowed her. And I think it in harmony with reason that Jesus was the first fruit among men of the purity which consists in [perpetual] chastity, and Mary was among women. For it was not pious to ascribe to any other than to her the first fruit of virginity” (Commentary on Matthew 2:17 [A.D. 248]).

Jerome

“[Helvidius] produces Tertullian as a witness [to his view] and quotes Victorinus, bishop of Petavium. Of Tertullian, I say no more than that he did not belong to the Church. But as regards Victorinus, I assert what has already been proven from the gospel that he [Victorinus] spoke of the brethren of the Lord not as being sons of Mary but brethren in the sense I have explained, that is to say, brethren in point of kinship, not by nature. [By discussing such things we] are....following the tiny streams of opinion. Might I not array against you the whole series of ancient writers? Ignatius, Polycarp, Irenaeus, Justin Martyr, and many other apostolic and eloquent men, who against [the heretics] Ebion, Theodotus of Byzantium, and Valentinus, held these same views and wrote volumes replete with wisdom. If you had ever read what they wrote, you would be a wiser man” (Against Helvidius: The Perpetual Virginity of Mary 19 [A.D. 383]).

Ambrose of Milan

“Imitate her [Mary], holy mothers, who in her only dearly beloved Son set forth so great an example of

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maternal virtue; for neither have you sweeter children [than Jesus], nor did the Virgin seek the consolation of being able to bear another son." (Letters 63:111 [A.D. 388]).

Augustine

"It was not the visible sun, but its invisible Creator who consecrated this day for us, when the Virgin Mother, fertile of womb and integral in her virginity, brought him forth, made visible for us, by whom, when he was invisible, she too was created. A Virgin conceiving, a Virgin bearing, a Virgin pregnant, a Virgin bringing forth, a Virgin perpetual. Why do you wonder at this, O man?" (Sermons 186:1 [A.D. 411]).

The Protestant Reformers and Mary's Perpetual Virginity

The Protestant reformers, Martin Luther, John Calvin and Ulrich Zwingli, all confirmed their belief in the perpetual virginity of Mary. Martin Luther was quoted as saying,

"Christ our Savior was the real and natural fruit of Mary's virginal womb...This was without the cooperation of a man, and she remained a virgin after that." (Luther's Works, vol. 22, 23)

John Calvin is recorded as translating *adelphoi* as "cousins" or "relatives." He also wrote:

"Helvidius (a 4th Century heretic) has shown himself too ignorant, in saying that Mary had several sons because mention is made in some passages of the brothers of Christ."

Ulrich Zwingli recorded his beliefs when he said,

"I firmly believe according to the words of the Gospel that a pure virgin brought forth for us the Son of God and remained a virgin pure and intact in childbirth and also after the birth, for all eternity."

Catechism of the Catholic Church - Mary "ever-virgin"

The Church has taught through the ages that Jesus was the only son of Mary. The perpetual virginity of Mary has also been a traditional doctrine of the Church. The summary statement of this teaching can be found in the Catechism of the Catholic Church.

499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates

Mary as *aeiparthenos*, the "ever-virgin."

500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus," are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary." They are close relations of Jesus, according to an Old Testament expression.

501 Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: "The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love."

Conclusion

As Catholics we believe both oral and written tradition teaches us that Mary became our spiritual mother at the foot of the cross when Jesus instructed the Apostle John, "behold your Mother" (John 19:26-27). As we have seen, the teaching on Jesus' "brethren" is one of those traditions supported by the historical and scriptural record. It is also an essential link for the doctrine of Mary's perpetual virginity. The mystical meaning of the doctrine of Mary's perpetual virginity was most beautifully described by Pope Pius XII in his 1954 statement, *Sacra Virginitas*, given at St. Peter's on March 25, the Feast of the Annunciation:

"Let Mary's life be for you like the portrayal of virginity, for from her, as though from a mirror, is reflected the beauty of chastity and the ideal of virtue. See in her the pattern of your life, for in her, as though in a model, manifest teachings of goodness show what you should correct, what you should copy and what to preserve. . . She is the image of virginity. For such was Mary that her life alone suffices for the instruction of all. . . Therefore let holy Mary guide your way of life. Her grace was so great that it not only preserved in her the grace of virginity, but bestowed the grace of chastity upon those on whom she gazed. How true is the saying of Ambrose, "Oh, the richness of the virginity of Mary!"

Reference sources: Catholic Answers (www.catholic.com) - "Brethren of the Lord", "Mary: Ever Virgin", "Refuting the Attack on Mary"; *Catechism of the Catholic Church*, and the Vatican web site (www.vatican.va/) ☩

THE LITTLEST FIREFIGHTER

The 26-year-old mother stared down at her son who was dying of terminal leukemia. Although her heart was filled with sadness she also had a strong feeling of determination. Like any parent she wanted her son to grow up and fulfill all his dreams.

Now that was no longer possible. The leukemia would see to that. But she still wanted her son's dreams to come true. She took her son's hand and asked, *"Billy, did you ever think about what you wanted to be once you grew up? Did you ever dream and wish what you would do with your life?"* *"Mommy, I always wanted to be a fireman when I grew up."* Mom smiled back and said, *"Let's see if we can make your wish come true."* Later that day she went to her local fire department in Phoenix, Arizona, where she met Fireman Bob who had a heart as big as Phoenix. She explained her son's final wish and asked if it might be possible to give her six-year old son a ride around the block on a fire engine. Fireman Bob said, *"Look, we can do better than that. If you'll have your son ready at seven o'clock Wednesday morning, we'll make him an honorary fireman for the whole day. He can come down to the fire station, eat with us, go on all the fire calls, the whole nine yards! And if you'll give us his sizes, we'll get a real fire uniform for him, with a real fire hat--not a toy one—with the emblem of the Phoenix Fire Department on it, yellow slicker like we wear and rubber boots. They're all manufactured right here in Phoenix, so we can get them fast."* Three days later Fireman Bob picked up Billy, dressed him in his fire uniform and escorted him from his hospital bed to the waiting hook-and-ladder truck.

Billy got to sit on the back of the truck and help steer it back to the fire station. He was in heaven. There were three fire-calls in Phoenix that day and Billy got to go out on all three calls. He rode in the different fire engines, the paramedic's van, and even the fire chief's car. He was also videotaped for the local news program. Having his dream come true, with all the love and attention that was lavished upon him, so deeply touched Billy that he lived three months longer than any doctor thought possible. One night all of his vital signs began to drop dramatically and the head nurse, who believed in the hospice concept that no one should die alone, began to call the family members to the hospital. Then she remembered the day Billy had spent as a fireman, so she called the Fire Chief and asked if it would be possible to send a fireman in uniform to the hospital to be with Billy as he made his transition. The chief replied, *"We can do better than that. We'll be there in five minutes. Will you please do me a favor? When you hear the sirens screaming and see the lights flashing, will you announce over the PA system that there is not a fire? It's just the fire department coming to see one of its finest members one more time. And will you open the window to his room?"*

Minutes later a hook and ladder truck arrived at the hospital, extended its ladder up to Billy's third floor open window, and firefighters climbed up the ladder into Billy's room. With his mother's permission, they hugged him and held him and told him how much they loved him. With his dying breath, Billy looked up at the Fire Chief and said, *"Chief, am I really a fireman now?"* *"Billy, you are, and the Head Chief, Jesus, is holding your hand,"* the chief said. With those words, Billy smiled and said, *"I know, He's been holding my hand all day, and the angels have been singing."* He closed his eyes one last time. †

**Thought
For
The
Day**



The Writings of Thomas More

MORE ON PRIDE

To help in this fight against blinding pride, More offers three images of the human condition.

First, he pictures a proud prince who glories in the grand station in life that has been granted to him. *"How slight a thing [that] would seem,"* he says, *"to anyone who would often and deeply remember the death that shall shortly take away all this royalty."* This proud prince is forgetting that *"he shall within a few years...have his dainty body turned into stinking carrion, be borne out of his princely palace, laid in the ground, and there left alone, where every lewd lad will be bold to tread on his head."* More points out that a *"deep consideration of this sudden change, so surely to come and so shortly to come, would withdraw the wind that puffs us up in pride."*

A second image compares the world to a stage on which each person is given a part to play. How foolish it would be for some worthless fellow to get puffed up with pride just because he happens to get the part of a lord dressed up in a golden gown. *"Would you not laugh at his folly, considering that you are very sure that when the play is done he shall go walking as a knave in his old coat?"*

This image, however, More considers *"too merry for this matter."* *"A more earnest image of our condition,"* one that he deems *"a very true figure"* of our state, compares life to a prison. (More favored this image throughout his life; it appears in both his earlier and his later works.)

"As for escaping, no man can look for [any hope of that]. The prison is large and has many prisoners in it, but the jailor can lose none. He is present in every place that we can creep into...There is no remedy, therefore, but as condemned folk and remediless in this prison of the earth we drag on for a time, with some bound to a post, some wandering abroad, some in the dungeon, some in the upper ward, some building themselves bowers and making palaces in the prison, some weeping, some laughing, some laboring, some playing, some singing, some chiding, some fighting. No man, almost, remembers in what case he stands until, suddenly, with nothing such looked for, young, old, poor and rich, merry and sad, prince, page, pope, and poor-soul priest—now one, now another, sometimes a great rabble at once, without order, without respect of age or of estate—all, stripped naked and shifted out in a sheet, are put to death in different ways in some corner of the same prison, are thrown there in a hole, and are eaten either by worms under the ground or by crows above. Now come forth, you proud prisoner, for I know...all your pride is because you forget that [this world] is a prison."



From **Thomas More: A Portrait of Courage** by Gerard B. Wegemer Scepter Publishers (p. 94-5) †

P E T I T I O N S

R *We all need prayers—at some times more than others. If you or someone you know has a special need for prayer, please let us know and it will be placed in this newsletter so we can join in prayer for each other.*

A *You can leave a message on voicemail (714) 800-3225 or email your request to alanphar@firstam.com*



*Heavenly Father,
I offer you this day
all that I shall think or do or say,
uniting it with what was done
by Jesus Christ, your only Son. Amen*

Please pray for Judge Matt Anderson, his wife Mary and their family.

Mary is suffering from a serious illness. †



FRANK ERNEST

COME, GET INSPIRED!

SPEND A MORNING WITH
FELLOW LEGAL PROFESSIONALS AND DISCOVER
"You Are Not Alone"

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SERVING GOD IN A SECULAR SYSTEM



Scriptural Corner:

“And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a cubit to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you, O men of little faith! And do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well.”

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”

Luke 12: 23-34

Comment from the Navarre Bible:*

Jesus does not condemn reasonable concern to acquire the necessities of life, but he teaches that one’s efforts in this direction should be ordered towards one’s last end, the possession of the Kingdom. Therefore, he says that earthly things will be given us as an added extra, “not as a good on which you should fix your attention,” St. Augustine explains, “but as a means of enabling you to reach the true and highest good.” (*De Serm. Domini in monte, II, 24*) The material instinct to preserve one’s life is something divine providence has built into man’s make-up. But this instinct should be channeled through well-organized effort and should not take the form of anxious concern which would cause one to forget the most important thing of all, inverting the Christian hierarchy of values by putting material concerns ahead of spiritual welfare. (p.160)

**The Navarre Bible, a renown edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University, consisting of the New Vulgate, the Revised Standard Version and commentaries. †*

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Ad Risum Vertere Veritatem*

*Latin for “To turn truth into laughter”



WHALES

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it is a very large mammal, its throat is very small.

The little girl stated, “Jonah was swallowed by a whale.”

The teacher reiterated, “A whale could not swallow a human, it’s impossible.”

The little girl said, “When I get to heaven, I will ask Jonah.”

The teacher asked, “What if Jonah went to hell?”

The little girl replied, “Then you ask.” †



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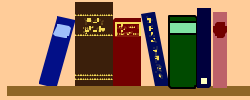
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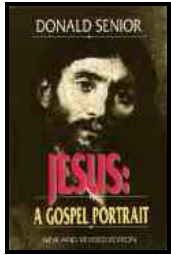
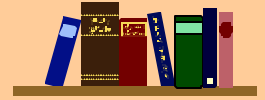
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Donald Senior, C. P. is president of Catholic Theological Union, Chicago, Illinois. He is the author of numerous books and articles and serves as associate editor of *The Bible Today* and *New Theology Review*, General Editor of *The Catholic Study Bible* (Oxford University Press, 1990), and co-editor of the international commentary series, *New Testament Messages*. He has lectured and conducted retreats and workshops throughout the United States and abroad.

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